Rev Mr John Hamilton of Glasgow

89

A

Funeral SERMON

on the DEATH of

Mrs. *Hannah Williams.*

BRITISH MUSEUM

The Divine PROMISES *conſidered, and the Duty of Chriſtians to be* Followers *of thoſe, who thro'* Faith & Patience, *inherit them.*

A

Funeral Diſcourſe

occaſion'd by the DEATH of

Mrs. *Hannah Williams*,

the pious Conſort of the Reverend

Mr. *William Williams*,

Paſtor of the Church of CHRIST in *Weſton*.

Who went to her *Everlaſting Reſt*,

LORD'S-DAY Morning, *December* 29th 1745.

In the 58th Year of her Age.

Publiſhed at the Requeſt of many of the Hearers, *deſirous to keep alive the* Memory *and* Example *of the deceaſed.*

Rev. xiv. 13. *Bleſſed are the Dead, who die in the* LORD. —— *They reſt from their Labours and their Works follow them.*
Prov x. 7. *The Memory of the Juſt is bleſſed* ——.
1 Tim. ii 9 10.

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BRITISH MUSEUM

A

Funeral *SERMON.*

HEB. VI. 12.

THAT ye be --- Followers of them who, thro' Faith and Patience, inherit the Promiſes.

THE glorious Author of our Beings, who has plac'd us here on Earth in a State of *Trial for Eternity*, and aſſign'd us our Work, perfectly knows our Frame; and is pleas'd to deal with us according to thoſe reaſonable Powers which he hath given us: And hath not only given us wiſe and juſt and excellent *Rules* for our Direction and Conduct, the Government of our Hearts and Behaviour, in all Conditions of Life; but hath alſo ſet before us, in his *holy Word*, the moſt weighty and forcible Conſiderations that can be to work upon our *Hopes and Fears*, thoſe great Springs of Action in every reaſonable Creature. — Theſe Motives are contained in the *Threatnings* and *Promiſes* of the Goſpel. Theſe are of eternal Concern to all who are favour'd with divine Revelation; but not alike *regarded* by them.

Some

Some will not believe nor obey the *Truth*; but continue in their Sins and run the dreadful Riſque of having all the Evil threatned coming upon them. While others, being *moved with Fear*, from the Conſideration of *the Wrath of GOD revealed from Heaven*, and a Senſe of their own Sinfulneſs and obnoxiouſneſs to ſuffer it, and a Belief of the gracious Offers of the Goſpel, *flee for Refuge to* CHRIST as the *Hope ſet before them.* And are enabled, by divine Grace to live a Life of *Faith and Patience*, till they come to the Poſſeſſion of the Bleſſings hop'd for, contain'd in the *Promiſes.*

Theſe only among the Children of Men, take a wiſe Courſe in Time for their *everlaſting Well-being.* And ſuch as would partake of the ſame Happineſs, muſt be *Followers* of theſe, or obtain and live in the exerciſe of like Graces, in doing and ſuffering the Will of GOD.

This is what the inſpired *Author* of this *Epiſtle*, from a Regard to the Honour of CHRIST, and Love to Souls, here exhorts the *Hebrews* to. And ſuch divine Counſel, it becomes the *Miniſters* of CHRIST, with a like Spirit and Deſign, to explain and urge: And more eſpecially when they have ſuch freſh *Examples*, which they may with great Reaſon and Juſtice, recommend to the *Imitation* of Survivors.

In the Words we have a *Direction* to a very comprehenſive *Duty*, carrying in them alſo a ſtrong and powerful *Argument* to the Performance.

1. The *Duty* directed to, or the *Counſel* which the Apoſtle gives them is, to be *Followers* of them that were *good and holy*, in their *Faith and Patience*; implying alſo other chriſtian Graces, and Vertues which muſt needs accompany theſe. And his *Caution* antecedent to this, — That *ye be not ſlothful* —. If they ſhould indulge themſelves in Eaſe and Sloth, this would be utterly inconſiſtent with the Practice of thoſe, whoſe Example he recommends. For ſuch as obtained the Prize were wont to ſtrive, and be diligent and in earneſt

neſt, laying aſide every Weight, and *running with Patience the Race ſet before them.*

2. The *Argument* urging ſuch Imitation is, That they now *inherited the Promiſes.* They believed them before and embraced them and were now gone to poſſeſs them; or to partake of the great Bleſſings contained or exhibited in them: They are gone to the heavenly World, the *Manſions* of Glory prepared for them.—— Thoſe who expect to poſſeſs the ſame undefiled and incorruptible Inheritance, muſt have the like Graces implanted in their Hearts, and follow them in the ſame Way of Faith and Patience. And thoſe that do ſo, ſhall overtake them in *the End*, and be Partakers of the ſame Bleſſedneſs.

The *Apoſtle* here teaches us two great *Leſſons*, the one *doctrinal*, the other *practical.*

I. That *there are ſome, who thro'* Faith and Patience *inherit the Promiſes.*

II. That *it is the great Duty of Chriſtians* to follow the excellent Pattern *of ſuch as have gone before them in the Way of Faith and Holineſs, to partake of the Bleſſings of the Promiſes.* And this may be conſidered as the principle *Improvement* of the other.

In diſcourſing of the *former*,

1. I would conſider the *Promiſes*, which the Apoſtle refers to.

2. Of the *Nature of theſe Graces* mentioned; or what we may underſtand as comprized in theſe Words, *Faith and Patience.*

1. To conſider what we are to underſtand by *the Promiſes* which ſome are gone to *poſſeſs or inherit.*— And hereby, doubtleſs, are meant the *Bleſſings* exhibited to us in the Promiſes of the *ſacred Scriptures*, or the Declarations therein given us concerning the *heavenly World*, the Happineſs which the *Souls of the Godly* are receiv'd unto immediately after *Death*, and which their *Souls and Bodies* conjunctly, ſhall poſſeſs after

after the *Reſurrection* and final *Judgment.* —— And of this Happineſs we have very great and marvellous Diſcoveries given us in the *Goſpel*, wherein *immortal Life* is more clearly, than in former Ages, *bro't to Light.*

The *great Good* which GOD hath promiſed is ſometimes expreſs'd in Scripture, by *Life*, as including all Good, and in Oppoſition to that *Death*, or *Miſery*, which Sinners are liable to ſuffer; and as commenſurate to the Duration of the Soul, it is *immortal*, or *everlaſting.* As, 1 Joh. 2. 25. *This is the Promiſe which he hath promiſed us, Everlaſting Life.* And Rom. 6. 22. *The Gift of God is eternal Life, thro' Jeſus Chriſt our Lord.* —And *a Crown of Life*, which GOD hath promiſed to them that love Him, *Jam.* 1. 12.—— *A Crown of Righteouſneſs*, and *of Glory* †.

Sometimes it is repreſented under the Character of a *Kingdom* *.— a *better Country even an heavenly* —. A rich and glorious Inheritance. Eph. 1. 18. *The Riches of the Glory of his Inheritance in the Saints* —. A ſplendid City, ‖— a delightful *Paradiſe*, — *Manſions* prepared for the Favourites of GOD, — (*Joh.* 14. 1, 2.) *Enduring Subſtance*,— *Fulneſs of Joys in GOD's Preſence*, and *Pleaſures for evermore!*

The various *Declarations* and *Promiſes* of the Goſpel relating hereunto, repreſent to us, — the *Place* of the Reſt or Happineſs of the Saints; — as alſo their *Enjoyments* there; — and their *Felicity it ſelf*, or the *Perfection of their Natures.*— And under *theſe Heads* may be comprized the great and ineſtimable Bleſſings contained in the Promiſes.

1. The *bleſſed Place* it ſelf promiſed to the *Saints*: And that is *Heaven*, with all the Glories of it. Call'd, *An Inheritance incorruptible, undefiled, and that fadeth not away, reſerved in the Heavens*, 1 Pet. 1. 4. And, Col. 1. 12. — *The Inheritance of the Saints in Light!*

† *Prov.* 4 9. * *Luke* 22. 29. *Matth.* 25. 34. ‖ *Heb.* 11. 10.

Becauſe

Becauſe Heaven is a Place of the greateſt Luſtre and Splendor. — Tho' the Bodies of the Godly, even as others, are carried to the gloomy, *dark Grave*, yet their Souls paſs into glorious Light, where they need not the Light of the *Sun* nor *Moon*; for the *Lamb*, the Lord JESUS, *is the Light thereof.*

Bleſſed be GOD, we are delivered from the Ignorance and vain Whimſies of the *Heathen*, about a future State; ſome of whom have queſtion'd the *Immortality* of the Soul, and ſuppos'd that it was annihilated; and others that they were after their Separation, put into *other Bodies*, either of Beaſts or of Mankind, according as had been their Diſpoſition or Behaviour here. And ſome, who have had the ſuperiour Light of the Goſpel, have imagined, that the Soul remains as in a *Swoon*, or *dormant State of Inactivity* with the Body.

But the *Scriptures* of Truth, plainly eno' aſſure us, that tho' the *Body returns to Duſt*, yet the *Spirit returns to GOD that gave it*, Eccl. 12. 7. And tho' the Souls of *unrenewed and unpardoned Sinners* are preſently doom'd to *Darkneſs and Miſery*; yet the Souls of the Godly are receiv'd into the Arms of Mercy, and are convoy'd by holy *Angels* into a bleſſed Place. As our Lord teaches us Luk. 16. 22. — *And was carried by Angels into Abraham's Boſom*: Which was a Phraſe, with the *Jews*, ſignifying *Reſt and Felicity*. And he ſaith to the *Penitent* on the Croſs, Luk. 23. 43. *This Day ſhalt thou be with me in Paradiſe.*

Tho' they are *uncloathed* or diveſted of their Body, they are preſently *clothed* after another manner, and receiv'd unto *their Houſe* in Heaven, 2 *Cor.* 5. 4. At Death, the Saints receive the *End of their Faith, the Salvation of their Souls*, 1 Pet. 1. 9. They are immediately bleſſed as they reſt from their Labours and their Works follow them, (*Rev.* 14. 13.) — At the *great Day*, there ſhall be an Addition to their Felicity, when their Bodies ſhall be raiſed to immortal Life, and ſhall *be faſhioned like unto* CHRIST's *glorious Body*. Then ſhall

the *Righteous ſhine as the Sun in the Kingdom of their Father*, (Matth. 13. 43. Dan. 12. 3.)

HEAVEN is a *Habitation* fitted and prepared by the great and moſt bountiful GOD, for his dear *Children*: there are *Manſions* (eno' for them all) prepar'd, with the Art and Skill of the divine *Architect*, the Maker of all Things, whoſe Underſtanding is infinite. The Houſes and Palaces of Men are, ſome of them, curious and elegant, and exceeding magnificent (as was the *Temple* of *Solomon*) but how inferiour are all ſublunary Things, to the ſplendid Preparations which GOD hath made for the Honour of of his *dear Son*, and for his redeemed Children whom He delights to honour ?

Our Saviour calls it *Paradiſe*, Luk. 23. 43. and the *Apoſtle*, (2 Cor. 12. 4.) in alluſion (probably) to the Garden of *Eden*, the earthly Paradiſe ; which was undoubtedly, the moſt pleaſant Place upon Earth ; wherein was every Tree *pleaſant to the Sight and good for Food*, and full of beautiful Flours, and delightful Savours.—All this but a faint Reſemblance, of the ſuperiour Delicacies of the heavenly *Paradiſe* : Which hath alſo this great Excellence that no *Tempter* ſhall enter there.

It is the *Throne of GOD*.— Iſa. 66. 1. Thus ſaith the LORD, *Heaven is my Throne*. — What a royal, rich and magnificent Seat was the *Throne of Solomon* ? (1 Kings 10. 18, —20.) Surely the Throne of the moſt high, who is the *King of Kings and Lord of Lords*, muſt far exceed all earthly Glory and Grandeur ! The Seat which he hath built for Himſelf, by the *Might of his Power*, and for the *Honour of His Majeſty !* The Saints too will have their *Thrones*, and will appear in ſhining *Luſtre and Majeſty* ; and partake of ſo much Honour and Glory as is meet for their exalted State, *Rev.* 3. 21.— By all the *elegant Deſcription* we have given us, of the *new Jeruſalem*, Rev. 21. 10, —23. we are to be led eſpecially to the *ſpiritual* and divine Beauties and Glories of Heaven :—And to be ſenſible that all the Beauties and Riches of this World are but a faint Reſemblance of Heaven : That there is nothing on Earth magnificent eno' fully to ſet forth the Glories of it.

It

It is a *rich Inheritance* for the Saints. —How great their Hope of what is laid up for them in Heaven? *Col.* 1. 5. An *enduring Subſtance*, (Heb. 10. 34.) great Riches, *Riches of Glory*!

And it is the *eternal Inheritance* of the Saints.— As for earthly Enjoyments they periſh. The ſtatelieſt *Houſes* and moſt ſumptuous *Palaces*, in Time, moulder to the Duſt, if not deſtroy'd by *Earthquakes*, or other Caſualties. — But this Building of GOD, is ſaid to *have Foundations*, (Heb. 11. 10.) meaning ſuch as ſhall never be mov'd or ſhaken. This *holy City*, which GOD hath prepared for his holy ones, is *eternal in the Heavens*, 2 Cor. 5. 1.

This is ſome ſhort Account of the glorious Properties of *the Place* of Happineſs, *promiſed* to the Saints.

2. As to their *Enjoyment* in Heaven, it is of the higheſt Good :— GOD himſelf, the *Fountain* of all Bleſſedneſs. And CHRIST *the Mediator*, the Way unto the Father, and by and thro' whom, he will eternally communicate of his infinite Fullneſs unto his People. And they ſhall have the bliſsfull Society of *Angels and Fellow-Saints*.

(1.) The Saints ſhall *ſee and enjoy GOD*:— Shall be admitted into his gracious Preſence, and *behold his Glory*. —GOD will ſentence the Wicked to *depart from Him*!— Their Souls will be ſent into *Darkneſs* —. But he will receive the *Spirits of the Godly* to himſelf; and they ſhall dwell in his Preſence. Pſal. 73. 25. *Thou ſhalt guide me by thy Counſel, and afterward receive me to Glory.* GOD himſelf has promiſed to be their *Portion*. This is the great Bleſſing of the *Covenant*, comprehending all other, that He will be *their GOD*. (*Gen.* 17. 7.) This is the *ſupream Good*, which they have choſen and depend upon. (*Pſ.* 48. 14.)

The Happineſs of the Godly is expreſs'd by this Phraſe, and this is his Promiſe, Rev. 22. 4. *They ſhall ſee his Face.* And that of our Saviour, Mat. 5. 8. *Bleſſed are the pure in Heart, for they ſhall ſee GOD.*—But this muſt be underſtood not of any *bodily Viſion*, but *intellectual*. The divine Eſſence is incorporeal, *inviſible*. But the Underſtanding ſhall be rectified and enlarged to take in right *Conceptions* of GOD.

They ſhall diſcern and know clearly all the *glorious Attributes* of GOD. Here, their Underſtanding was weak and imperfect: Here they *ſee thro' a Glaſs darkly, but there Face to Face,* (2 Cor. 13. 12.) Not that they can poſſibly comprehend what is *infinite*: But their Knowledge will ever be growing —. But whatever Difficulties they had about the *Juſtice* of GOD, in the dark Appearances of his Providence; or of his *Mercy, or Truth & Faithfulneſs,* under the Afflictions and Sufferings of his People; they ſhall be perfectly ſatisfyed. —— And they ſhall have no more Doubt or Scruple as to the particular *Love of GOD* to them. His receiving them into that glorious Place, will be a ſufficient Anſwer to all their Difficulties, and ſcatter all their *Fears*; and He will *ſhed abroad his Love into their Hearts,* and then ſhall they fully know their *own Love* to Him.

They ſhall clearly *diſcern,* that GOD is moſt *worthy of the higheſt Honour, Love and Praiſe.* They are convinced of this, here: But they will have much more clear, *enlarged and honourable* Conceptions of Him, (*Rev.* 5. 12, 13.) They will ſee and love as the *Angels* do. The Sight or Knowledge of GOD which *Moſes* himſelf was favoured with, was but as the Knowledge one has of a Man by his *Back-parts,* without ſeeing his *Face.* In this State of Mortality it would be over-bearing to Nature to ſee GOD as the Saints do in Heaven. Exod. 33. 20. And he ſaid, *Thou canſt not ſee my Face, for there ſhall no Man ſee me, and live.* But in Heaven there will be a *beatifick Viſion,* as the holy Angels *do always behold the Face* of GOD, *Mat.* 18. 10. *i. e.* They ſee his divine Perfections and Glory, ſo ſhall the *Saints.*

And they ſhall ſee GOD as *their own*: Their *Father and Portion.* This will will be their higheſt Satisfaction and Felicity. (*Pſal.* 16. 5, 6. — 48. 14.) They ſhall know that he will be *their GOD forever.* What unſpeakable Conſolation will they have, that *all his Perfections* are theirs, and engaged for them? They'l be fully ſenſible of the marvellous Diſplays of his *Power* and *Mercy* in delivering them from a State of *Sin and Miſery,* in preparing them

them for, and bringing them to that bleſſed Place. They'l know that his *Power and Grace and Truth* are *everlaſting*, and will aſſure their Continuance in that happy State: — That his *Wiſdom* is their's, and how glorious it hath been, in accompliſhing the Work of *Redemption*, to the Praiſe and Honour of *all his Perfections*; and in preparing thoſe *glorious Manſions* for their Bleſſedneſs.

O what inconceivable *Felicity*! when they ſhall ſee all the glorious Perfections of GOD as *their own*: and know that hath He given *himſelf* to them, as *their exceeding great Reward*: And that they ſhall enjoy him thro' eternal Ages!

(2.) They ſhall be *with* CHRIST *to behold his Glory*. This is the Will of CHRIST, expreſs'd concerning his Diſciples, and *all who ſhould believe thro' their Word*, in that gracious Interceſſion for them, Joh. 17. 24. *Father, I will that they alſo whom thou haſt given me, be with me where I am; that they may behold my Glory.* — What ſweeter Word have we in the *Bible?* And this carries in it the Force of a *Promiſe:* And will ſurely be fulfilled to all that are CHRIST's. And accordingly, this the Godly expect at Death. Phil. 1. 23.--Having a Deſire to depart, *and to be with Chriſt, which is far better.* It is in and thro' CHRIST, that the Saints come to enjoy GOD as theirs. Tho' his *Mediation* of *Acquiſition and Rule* will ceaſe, when he ſhall deliver up the Kingdom unto the Father, yet as a *Mediator of Fruition* he ſhall abide for ever.

And how great will be *the Conſolation* of his redeemed Ones, that they ſhall *be with him!* This is one End of his *Incarnation*, that the Saints might be for ever happy, in beholding the *divine Glory* ſhining forth in him.

Then they ſhall know the *Glory of his Perſon.* Having all the Perfections of GOD, and the *human Nature*, with all the Excellencies that it is poſſibly capable to be adorned with, united in one *wonderful Perſon!*

They ſhall ſee the *glorious Dignity and Honour that he is advanc'd unto*: That GOD has *crown'd him with Honour and Glory*, and ſet him at his own right Hand, (*Heb.* 2. 9.) and that *Angels and Principalities and Powers are made ſubject unto him*, — (Eph. 1. 20, 21.)

And

And what a wonderful Satisfaction will it be to them, to know the *Wiſdom and Holineſs of his Adminiſtration*, in the Kingdom of *Providence* and of *Grace*? That a Spirit of *Wiſdom and Underſtanding* reſt upon him, a *Spirit of Counſel and Might*, &c: (Iſa. 11. 2,—5.) That he doth all Things righteouſly and in conſummate Wiſdom.

How raviſhing will their *Admiſſion* into his glorious Preſence be? When he ſhall ſay unto them, *Well done good and faithful Servant, enter thou into the Joy of thy Lord!* When he ſhall ſmile upon them and receive them, as his *ranſomed Ones*, whom he has purchaſed with his *Blood*. How delightful, when they ſhall know that he *loved them and gave himſelf for them*?— When they ſhall have *near Acceſs* to him; — With what Exultations of *Joy*, will they *praiſe and adore* him, for his marvellous *Love*, and for the *great Things* which he has done for them? And being admitted into his Preſence, ſhall have intimate and uninterrupted *Communion* with him; while they hear the *gracious and wondrous Words* that proceed from his Lips, and their Souls eccho in Returns of *Love and Praiſe*. And this ſhall be their everlaſting Enjoyment. As we have that Aſſurance, 1 Theſ. 4.17. *So ſhall we ever be with the Lord.*

The Words of a pious Man, I may well mention here: ‘ *Heaven* would not be ſo familiar, or ſo ſweet to my Tho'ts, ‘ if it were not that our *glorifyed Lord* is there, in whoſe ‘ *Love and Glory* we muſt live for ever!

(3.) They ſhall enjoy the *happy Society* of *holy Angels* and *fellow-Saints*. This I muſt but juſt mention, to have Room for what I have to offer. Our Lord teaches us (*Luke* 20. 36.) That the Children of the Reſurrection ſhall be *like the Angels*. They ſhall therefore be fit Company for them. And thoſe holy Spirits, who by the Direction of CHRIST, their and our LORD, have been *miniſtring Spirits* unto them, in this Life, and done many kind Offices for them, will doubtleſs, impart many entertaining and delightful Things to them.

When their Souls depart out of their Bodies, they go to be *Companions with them*, and other happy *Spirits*, even of the *Juſt made perfect*, Heb. 12. 23. And at the *Reſurrection*

ſurrection of the Juſt, when CHRIST ſhall come to *receive* all his redeemed Ones *to himſelf*, according to his *gracious Word*, Joh. 14. 1, 2, when their Bodies ſhall be *faſhioned like unto his own glorious Body*,— being acquitted and acknowledged by him, before the whole World; they ſhall (after the Day of *Judgment* is finiſhed) all aſcend with him in Triumph, with Songs and everlaſting Joy, to *inherit the Kingdom prepared for them, from the Foundation of the World*, (Mat. 25. 34.) They will be an *innumerable Company*, and employed, probably, in a *great Variety* of delightful *Services* for the honour of their LORD, in perfect Harmony and Love, to their mutual and everlaſting Pleaſure and Joy, *Pſal.* 16. *ult.*

3. The Promiſes ſhew us *their Felicity*, as it relates to the *Perfection of their Natures*, in *Knowledge and Holineſs*. Men's Ignorance and the Weakneſs of their Minds is now their great Unhappineſs. This Miſery will be removed as to the *Saints* in the heavenly State. Thus we are taught 1 Cor. 13. 12. *Now we ſee, thro' a Glaſs darkly, but then Face to Face:* Now I know, in part, *but then ſhall I know even as alſo I am known.* This is implied in the preceeding Heads, their *Enjoyment of GOD and* CHRIST.—*With thee is the Fountain of Life; in thy Light ſhall we ſee Light*, Pſal. 36. 9. In this Light or Knowledge they have the Foundation of all happifying Knowledge.

And they ſhall ſee innumerable Inſtances of the *Power and Wiſdom and Goodneſs* of GOD in *his Works*. And ſee into the *Reaſon and Nature* of Things, which here they underſtood but little of.—— All the Difficulties and hard Chapters in *Providence* which puzzled and perplexed their Minds ſhall be unfolded to them.

They ſhall alſo underſtand the *Scriptures*; the great and wondrous Things, which they had but imperfect Conceptions of here; and ſhall be deliver'd from all Errors and Miſtakes about them. And have raiſed Tho'ts of the divine Glories exhibited in them; the *Wiſdom, Holineſs, Juſtice and Truth and Grace* of GOD; and eſpecially in the myſterious & wonderful Work of our *Redemption*: They ſhall ſee how all the divine Attributes harmonize

harmonize therein; and that GOD *has abounded towards us in all Wiſdom and Prudence.*

And this Knowledge will be accompanied with perfect *Rectitude and Holineſs.* As they ſhall be perfectly deliver'd from the Miſery of Ignorance and Errour, and all the Pains of Uncertainty and Doubting, and all Temptations ariſing from thence; ſo they ſhall be freed from all faulty Imperfection, all Irregularity in their *Wills and Affections*: Their intellectual Viſion of GOD, will therefore be *beatifical*, becauſe it will transform them into the divine *Likeneſs*: The *Image* of GOD will be perfectly formed in them, and all *Sin be expell'd* at once. When *they ſhall ſee* CHRIST *as he* is, *they ſhall be like him*, 1 Joh. 3. 2.

This is the *Perfection* of the reaſonable Nature, when every Faculty of the Soul is fitted to anſwer the higheſt End, and enjoys the moſt perfect Good. This, as it will be to the great Honour of GOD; as his Perfections, his Power, his Wiſdom, his redeeming Love & Grace will be exalted in the Saints, and they will be prepared to give him the higheſt Honour; ſo this will be the higheſt *Satisfaction* to themſelves. Pſal. 17. 15. — *I ſhall behold thy Face in Righteouſneſs; I ſhall be ſatisfied, when I awake with thy Likeneſs.* Their Love and Deſire centring in him, who is conſummate & everlaſting Good, will be perfectly at *Reſt*; and in the higheſt Satisfaction and Delight, knowing that they ſhall enjoy this, without Intermiſſion or End. Pſal. 16. 11.— *In thy Preſence is Fulneſs of Joy, at thy right Hand are Pleaſures forevermore.*

2. I paſs, to conſider the *Nature of theſe Graces* mentioned by the Apoſtle: or what we are to underſtand as comprized in theſe Words, *Faith and Patience.*

And doubtleſs, Theſe are deſigned as expreſſive of the great *Duty* of Chriſtians in common. And to comprehend under them, all the other Graces which we ſhould exerciſe, both in the *active and paſſive Life*; in doing and ſuffering the Will of GOD. Particularly,

1. FAITH is the *Grace*, here firſt mentioned, *which Chriſtians muſt have and daily exerciſe.*— And it is often mentioned,

tioned, and greatly inſiſted on in the Goſpel, as of the firſt Order and Neceſſity, and without which it is *impoſſible to pleaſe GOD.* And it muſt lie in the *Foundation* of all others, and doth, in ſome Senſe, comprize them all: for they are truly, radically, but one divine & heavenly Principle, *viz. The ſpiritual Knowledge of GOD in* CHRIST. —Such a Knowledge and Belief of the Being and glorious Perfections of GOD, as he hath revealed himſelf in his holy *Word*, and of CHRIST the *Mediator*, his Doctrines and Laws, as has (thro' the Influence of the *Holy Spirit*,) a *transforming* Power upon the Soul; (2 Cor. 13. 8.) *turning from Darkneſs unto Light, and from the Power of Satan unto GOD.*

He that *commanded the Light to ſhine out of Darkneſs*, (in the firſt Creation) now ſhining into their Hearts, *gives them the Light of the Knowledge of his Glory in the Face*, (or Perſon) *of* CHRIST :(2 Cor. 4. 6.) that being convinced of the *divine Original* and Authority of the *ſacred Scriptures*, and receiving the Word not as the Word of Man, but (*as it is in Truth*) *the Word of GOD, it works effectually in them*, 1 Theſ. 2. 13.

They being firſt convinced of their *Sinfulneſs* and *Guilt*, and that they are expos'd to the awful *Threatnings & Curſes* of the divine Law; are *heavy laden* with Sin, made willing to renounce it, and are diſpos'd to hearken to the Offers of Pardon and Salvation thro' a Redeemer.

And being convinced alſo of the Sufficiency and *Perfection of his Righteouſneſs*, active and paſſive, as our *great High Prieſt*, who has perfectly obey'd the Law for us, and *ſuffered, the Juſt for the Unjuſt, that he might bring us to GOD*; They *now truſt in it*, for Pardon, and eternal Life. Having alſo a Belief of the *Freeneſs and Riches* of GOD's *Mercy*, and of his *Truth and Faithfulneſs*, in the gracious *Offers*, and *precious Promiſes* of the Goſpel; now they receive them as *Yea and Amen*, in CHRIST, as certain and infallible. And they ſubmit alſo to his Teaching and Government as their infallible *Prophet* and righteous Ruler and *King*.

And this Faith is accompanied with *Love*, to GOD and

CHRIST and *fellow-Chriſtians.*— When they ſee his glorious *Excellencies* as *Mediator*, and his marvellous *Love* in dying for Sinners; that in Him *all Fulneſs dwells*; that he is the great Purchaſer and Diſpenſer of all ſpiritual Bleſſings; now their Hearts are drawn to him, and he is *precious* in their Eſteem, and they can *part with all* for him, (1 *Pet.* 2. 7. *Mat.* 13. 45, 46. *Gal.* 5. 6.)

And this is the Ground of *evangelical Repentance.* Now they *mourn* for Sin, and hate it as it is againſt the *Perfections and Authority* of GOD, and the Grace and Love of a glorious *Redeemer.*

Thus the Soul is bow'd to *Obedience* to the divine *Commands*! the Contrariety which there is in Men, naturally, thereunto is *ſubdued*, and it becomes inclined to do the Things that pleaſe GOD, from a Senſe of the Excellency of them. *Pſal.* 110. 3. 1 *Joh.* 5. 3.

Hence Faith hath this great Effect aſcrib'd unto it, or GOD works this divine Effect in Chriſtians by it; (Acts 15. 9.) — *Purifying their Hearts by Faith.* As alſo, *Victory over the World*, or Temptations from ſenſible Things, (1 *Joh.* 5. 3.) and *quenching the fiery Darts of the Wicked*, (Eph. 6. 16.); as it ſets home upon the Heart, the great *Obligations* we are under unto GOD our Maker and Saviour, and enforces all the *Arguments* of the Goſpel to *Holineſs*; as it ſets the *Example* of CHRIST before the Mind, as moſt worthy of Imitation; and gives a realizing View of the *glorious Rewards* of the heavenly World.

This is the *Life* which Chriſtians ought to live. As the *Apoſtle* expreſſes concerning himſelf, Gal. 2. 20.—*The Life which I live in the Fleſh, I live by the Faith of the Son of God.* —Tho' he lived in the Fleſh, he did not live *after the Fleſh*; but by Faith in CHRIST, and 'eſpecially as eying the Won-'ders of his *Love* in *giving himſelf for him.* And hence CHRIST is ſaid, to *dwell in our Hearts by Faith*, Eph. 3. 17. *i. e.* 'as the great Object of the Believer's Tho'ts, Appli-'cation and Improvement. As a Friend is ſaid to dwell 'in our Hearts, whom we continually love and think of.

All our *Strength, and Peace and Comfort* is to be fetch'd from CHRIST, or deriv'd to us, thro' his *Mediation.* Our Souls

Souls ſhould daily *feed* upon him. His *Incarnation, marvellous Love* in ſhedding his Blood for us, his *Reſurrection*, and glorious *Exaltation*, and the ineſtimable Bleſſings which he hath purchaſed for us, — ſhould be the delightful Subjects of our frequent Meditation!

We are to look for *Reconciliation* with GOD, *Pardon* of all our Sins, Acceptance with him, and the Communications of his Spirit, only thro' CHRIST ;— *In whom we have Acceſs, by one Spirit unto the Father*, Eph. 2. 18.

All our *Communion* with GOD, in religious Duties, muſt be thro' CHRIST : Under the Apprehenſions of the *Greatneſs and Majeſty and Holineſs* of GOD, and that we are contemptible *Worms* ; we muſt fetch our Encouragement from CHRIST, to approach unto him : He having, in his wonderful Condeſcention and Love, taken our Nature, and bro't in an *everlaſting Righteouſneſs*, and *appears in the Preſence of GOD for us*. And ſo under a Senſe of our renewed *Sins*, our *Wants*, *Temptations* and *Dangers*, *Sorrows* and *Burdens*, our Recourſe muſt be unto Him, who knows how to pity us, and is able to help us, *caſting all our Cares upon Him, who careth for us* ; — *who himſelf having ſuffered being tempted, is able to ſuccour them that are tempted*, Heb. 2. 17, 18.—We ſhould *commit the keeping of our Souls unto him*, in well-doing, with full Perſwaſion that he is able to keep them unto the great Day. And *having ſuch an high Prieſt over the Houſe of GOD, ſhould draw near with a true Heart, and full Aſſurance of Faith*, —Heb. 10. 19, 21, 22.

And under the awful *Thot's of Death*, what wonderful Relief doth *Faith* give us ? That JESUS CHRIST died for us, and is riſen again, and is gone to Heaven, *as our Forerunner ?* Who hath *deſtroyed Death, and him that had the Power of it* : —Who lives forever to make *Interceſſion* for us ; and *hath the Keys of Hades and of Death* : And hath promiſed that thoſe who faithfully ſerve him, *ſhall be where he is* ; and *becauſe he lives, they ſhall live alſo*, (Joh. 12. 26. — 14. 19.

2. PATIENCE is *another Grace*, which Chriſtians *muſt exerciſe in this State of Trial*.—— This includes a *humble*,

quiet bearing the Afflictions, which GOD is pleas'd to lay upon us,— without any murmuring or freting, any *Diſcontent*, any hard or unbecoming Thot's of GOD: That we be *ſtill, and know that he is GOD*, (Pſal. 46. 10.) Where there is true chriſtian *Patience*, there muſt be *Faith*, and right Tho'ts of GOD. We muſt realize his Government, and diſpoſing *Providence*; a Providence in the Hands of the great *Mediator*: That Afflictions & *Troubles do not ſpring out of the Duſt*, but are of *his ordering*:—And that he hath *a Right* to diſpoſe of us, and all that we have, as it pleaſeth him: And that he *doeth all Things well.*

This includes *Self-denial*, a Willingneſs to part with all that GOD calls for:—And *Submiſſion* and *Reſignation* to his Will; ſaying, *It is the Lord, let him do what ſeemeth him him Good*:—And after the Example of CHRIST our Lord, with a *filial Reverence*; — *O my Father, if this Cup may not paſs from me, except I drink it, thy Will be done*, Mat. 26. 42. —— This divine Grace, Chriſtians have need of, that *after they have done* and ſuffer'd *the Will of GOD they may receive the Promiſes*, Heb. 10.36. — And they need *Wiſdom* to this End, and ſhould *aſk it of GOD*;— That they may rightly conſider, that Afflictions are for the *Trial of their Faith*, and this Trial deſigned to *work Patience*, and that it ſhould have it's *perfect Work*, (Jam. 1. 3, 4.) that hereby they may give Glory to GOD, acknowledging his *Sovereignty* and *Right*, his *Rule* and *Dominion*, his *Righteouſneſs* in taking away, as well as *Mercy* in giving:——*Knowing that Tribulation worketh Patience, and Patience Experience, and Experience Hope, that maketh not aſhamed, becauſe the Love of GOD is ſhed abroad in our Hearts, by the Holy Ghoſt which is given unto us*, Rom. 5. 3,--5.

This Life is the only *State*, wherein Chriſtians can glorify GOD, in the Exerciſe of *theſe Graces*.—For in the heavenly World, their *Faith* and *Hope* are ſwallowed up in Viſion and Fruition: And they have no more occaſion for *Patience*, for all their Trials, Sufferings and Sorrows ſhall be for ever ended! For all thoſe Chriſtians who really have, and exerciſe theſe Graces, when their Life is ended, their Spirits go to *inherit the Promiſes*; —— or the great

great *Bleſſings* which have been before mentioned. ——

They have the initial Participation of thoſe Bleſſings here in this Life, in the Graces of the Spirit: The *Earneſt of that Inheritance*, (Eph. 1. 14.) *as Faith is the Subſtance of thoſe Things hoped for.* — But they *muſt die*, before they can have the full Poſſeſſion: They muſt put off theſe *earthly Tabernacles*, and their Souls go to the *World of Spirits.*

That this is the bleſſed Condition of *Believers*, or ſuch as die in the LORD, — That their Souls go to be *with* CHRIST, to be happy in his *Love*, and to be made like him in perfect *Holineſs*,— &c. is as certain as the *Promiſes* of GOD are certain; and as he who is Truth it ſelf has aſſured us, *That they ſhall never periſh, nor ſhall any pluck them out of his Hand.*— Their *Happineſs* is as certain as *Heaven it ſelf*; and as the *Truth and Faithfulneſs* of GOD, and the Purchaſe of the *great Redeemer*, can make it.

I ſhall now make ſome *Reflections* on what hath been offered.

USE 1. From hence we may be led to *admire the wonderful Goodneſs and Mercy* of GOD, that he hath provided ſo *great Happineſs, for any of the ſinful Children of Adam!* We may well make that Exclamation, *O how great is thy Goodneſs, which thou haſt laid up for them that fear thee, —that truſt in thee!* Pſal. 31. 19. Things *which Eye had not ſeen, nor Ear heard, nor had entred into the Heart of Man*; nor had they ever entred into his Heart to conceive of them, if GOD had not *revealed them by his Spirit!* And now, O how much are they beyond the *higheſt Aſcent* of our Tho'ts, and Conceptions?— 1 *Cor.* 2. 9, 10.

2. How ſhould this *moderate our Griefs, and alleviate the Sorrows*, of ſurviving *Relatives and Friends*, when ſuch are taken from them, *who are gone to inherit the Promiſes.*—That we mourn not as thoſe, *who are without Hope.* Mourn we may, but not on their Account, whoſe Death is their *unſpeakable Gain*: But on our own Account, who are depriv'd of ſo great Good, as was ſtored up in them, and continually flowing to us, thro' them.

It would be *ſtoical and ſtupid*, not to mourn, under ſuch

a waſting and heavy Stroke of GOD—! when depriv'd of One, on whom our *outward* and *ſpiritual* Welfare, under GOD, much depended! —But ſurely, we ſhould correct our ſelves, and as becometh thoſe who are taught out of GOD's *Word*, improve the *Conſolations* which he hath provided for us; — which *how great are they*?

Should we not bear to part with a *dear Friend*, for ſome Months or Years, being ſatisfied of their Safety, to go to take Poſſeſſion of a valuable *earthly Inheritance*?— But how much rather, when they go to poſſeſs an *heavenly*,— to be perfectly ſafe and happy?— Should we not conſider our great *Obligations* to GOD, in the *many Bleſſings* we had in them? and that He is the ſame *everlaſting Good*? And ſay with him, who is ſet for our Example, Job 1. 21. *The Lord gave, and the Lord hath taken away, bleſſed be the Name of the Lord.* Now we ſhould be concern'd to honour GOD, by a *humble*, *patient*, *reſigned* Spirit and Behaviour: Remembring that we ourſelves muſt *ſhortly put off theſe earthly Tabernacles.*

3. How greatly ſhould we be all concern'd, that we may be of *this happy Number*, — *Heirs of the Promiſes.* What ſenſible Conviction have we, as well as from the ſacred *Oracles*, that *Here is not the Place of our Continuance?* How vain are the Hopes of any, that they ſhall abide *long here?* And how preſumptuous are they, to depend upon what they have no Command, nor Aſſurance of? —— How void of regular *Self-love*, and Care of their own Good, who take little Pains to provide for a *bleſſed Immortality.*

Alas! How difficult is it, to bring Men to realize *Death*, and the eternal World which they are paſſing into! O what an *evil Heart of Unbelief* is there in many? that the awful *Threatnings* of GOD, no more affect them with Fear and Concern, to get into a State of Peace with GOD; who is *angry with the Wicked every Day*, — and therefore to forſake their Sins, and *flee for Refuge to the Hope ſet before them!* And that the great and alluring *Promiſes* of the Goſpel, no more move, and perſwade them, to the moſt earneſt Concern, that they may partake of thoſe *heavenly and eternal Bleſſings!* —Eſpecially when the Way thereunto is ſo

good

good in it ſelf, and ſo *plainly taught* us in the ſacred Scriptures. — And this is, in *Sum*, the Way of *Faith and Patience*: And to *imitate* thoſe who have gone before us, in that good Way, is to be next, briefly, conſidered,

II. It is *the great Duty of Chriſtians to be Followers of thoſe*, who have gone before them in the Exerciſe *of Faith and Patience, to inherit the Promiſes.*

There are ſome who are got *ſafe to Heaven*. As any others deſire to go to that *bleſſed Reſt*, they muſt go in the ſame Way; the Way of *Faith* & *holy Obedience & Patience*.

But theſe Graces & Vertues can't be exercis'd in Perſons *Lives*, unleſs they are firſt *implanted in their Hearts*. — Therefore as any expect that Felicity, they muſt obtain a *like precious Faith*, and the Graces and Qualifications which *accompany Salvation*. — For *without Faith it is impoſſible to pleaſe* GOD. You can have no regular Approaches or Acceſs to him, if you do not believe his *Being and Perfections*: And you can have no Acceptance with him, no *Pardon, nor Title to Life*, if you do not *embrace* CHRIST as offered in the Goſpel. Therefore be in earneſt that you may attain this. And to this End, --*ſearch the Scriptures*, and ſee how they teſtify of CHRIST--! and endeavour to ſee the *Perfections of* GOD, ſhining forth in them—. Lay your ſelves open to the *Convictions* and Teachings of the *Holy Spirit*.—Be ſenſible that Faith is the Gift of GOD. — And ſeek earneſtly to him to open the *Eyes of your Underſtanding*, and effectually to teach and *draw your Hearts*, Joh. 6. 45.

And having obtained Grace, it is every Chriſtians Buſineſs to *exerciſe and improve* it; and to *walk in the good Way* of Holineſs, that they may *find Reſt unto their Souls*--. This is the *Counſel* and EXHORTATION now to be preſs'd upon you.

It is obſerv'd, that *Examples* more move & excite than *Precepts*. It is a great Advantage to have *Patterns* leading the Way, in the Obſervance of Commands: As in them Perſons ſee, that the Things directed to are practicable: The *Leſſons* not too *hard* to be learn'd by others of their

own

own make, nor the *Duties* too *difficult* to be done.—

GOD has been pleas'd to give us many, on *ſacred Record*, whoſe *Faith* we are directed to *follow*, *conſidering the End of their Converſation*—. And there have been many under the *Goſpel Diſpenſation*, whom GOD hath graciouſly *formed for himſelf*, *to ſhew forth his Praiſe*; whoſe Examples have been very worthy of Notice and Imitation.

The *Arguments* urging to ſuch a *Life*, may be now offered, under *three Heads*,

1. That it will be to the *Honour of GOD and* CHRIST, *and very pleaſing to Him*, for Chriſtians to live *ſuch a Life*. It is to the Honour of CHRIST that he hath *redeemed* them *from a vain Converſation in the World*, *that* they *ſhould be holy*, (1 Pet. 1.18.) And it is by his *Holy Spirit*, working effectually by his Word, that they have been *renewed* and devoted unto GOD, and are *Followers of him as dear Children*:— That they have been influenced by the Promiſes, to cleanſe themſelves from all Filthineſs of Fleſh and Spirit, and to endeavour to perfect Holineſs in the Fear of GOD. Hereby they *adorn the Doctrine of GOD our Saviour*. And hereby they approve themſelves his *Diſciples*, and evidence the Relation they ſtand in to him. For this great Reaſon, they ſhould ſo live; that *they may grow up into Him in all Things, who is the Head, even* CHRIST, Eph. 4.15. How pleaſing is it to GOD, to ſee the *Image* of his *dear Son* inſtamped on the Souls of his Diſciples? And to have them in their Lives *ſhewing forth his Virtues*, his Praiſes, who hath called them out of Darkneſs, into marvellous Light? It ſhews the Power of *Chriſt's Death*, if Sin is mortified in 'his People, and the Power of his *Reſurrection & Life*, if 'he lives in you'. *i. e.* If you live like him in *Holineſs*, and *ſeek thoſe Things that are above, where Chriſt is*, Col. 3.1,2.

2. The *goodneſs of the Way*, or the *Excellency of the Life that the Godly live*. They have *their Converſation in Heaven*: Phil. 3.20. Their Hearts and Treaſure there. Being *juſtified by Faith, and at Peace with GOD, thro' our Lord Jeſus Chriſt*, they have Freedom from the diſtreſſing Anguiſhes of a condemning Conſcience under a Senſe of Guilt unpardoned.— And they have a gracious *Communion* with GOD

GOD, in Ordinances and Providences. — While they *live by Faith*, ſetting the Lord before them, —while they believe his powerful Preſence, ſuſtaining, upholding and ordering all Things ; — they have Recourſe to him, with humble *Confidence*, in the Name of CHRIST, under all their Wants outward and ſpiritual, their Fears & Dangers ; and may hope to *find Grace to help them, in all their Times of Need*, Heb. 4.16. Under Afflictions, they may *in Patience poſſeſs their Souls*, while they have Hope towards GOD ; and that gracious Word to apply, (Rom.8.28.) *All Things ſhall work together for Good, to them that love GOD.* While they have good Evidence of their *Union to* CHRIST, becauſe he *hath given them of his Spirit*, 1 Joh. 3. 24.—2.6.——And may lay hold on the *Promiſes*, as their *ſure Inheritance* in CHRIST their Lord and Saviour. — What are all the *Pleaſures of Senſe*, compared with theſe Things ? Can there be any Life on Earth beſides, ſo eligible as this ?

3. The *great Good* which they ſhall enjoy *in the End.*— The Bleſſings contained in the Promiſes.—Theſe are called *exceeding great and precious*, —2 Pet. 1. 4. And they are indeed ſo, not only in regard of their glorious *Author* ; the great GOD :— and the Purchaſe of them, the *active and paſſive Obedience* of CHRIST the Son of GOD : —But as to the good Things promiſed, —*ſpiritual & eternal Bleſſings* ; including Deliverance from the *greateſt Evils*, --- from *all Evil* ; and Participation of the *greateſt Good.* Think over again, with a believing View, the great & *wonderful Bleſſings* beforementioned.—And will not the Deſires & Hopes of being *with* CHRIST, *to behold his Glory*, and to be like him in *Holineſs, Knowledge & Love* ; and to enjoy GOD as your own *everlaſting Portion*, excite your moſt earneſt Concern and Endeavour, to be *Followers of thoſe, who inherit the Promiſes.*

And now, *my dear People*, may I not, with great Reaſon commend to your *Imitation*, the pious Pattern and *Example* of One, who hath liv'd among you, *Five and Thirty Years* ; whoſe *Spirit*, the laſt *Lord's-Day* Morning, had it's Diſmiſſion from her *earthly Tabernacle*, and went

(I have good Reaſon to believe) to keep an everlaſting *Sabbatiſm*, in the Kingdom of Heaven.—— Will not thoſe ſacred Paſſages countenance me ? — *A Woman that feareth the Lord, ſhall be praiſed.*—And (Prov. 3. 28, 30.) *Her Children ariſe up & call her bleſſed : Her Huſband alſo, and he praiſeth her.*

I hope I ſeriouſly conſider, in whoſe Preſence I ſtand, and ſhall carefully avoid giving any undue Praiſe. And while I mention ſome of the many *praiſe-worthy and memorable Things*, which may be juſtly ſpoken of her ; I truſt, my real Deſign and Deſire is, that *Glory* may redound to GOD, the *Giver of every good and perfect Gift* ; and that you, *my dear Friends*, who have a conſiderable Share, and mourn with me, in the Loſs, may reap ſome *ſpiritual Benefit*.

If I might be able to bank up the *ſwelling Tide of Grief*, ſo as to ſpeak with Decency, — I would ſay,

She was greatly favour'd of GOD, in her *Birth and Education* ; being a Daughter of the late *Reverend & Honoured* Mr. SOLOMON STODDARD, the excellent and pious *Paſtor* of the Church in *Northampton*. Her Parents having devoted her to GOD in her *early Baptiſm* ; educated her in the beſt manner : Having the good Inſtructions and Example of a very *pious prudent Mother*, as well as Father : Thro' the divine Influence accompanying theſe great Advantages, ſhe had ſuch early *Impreſſions* made on her Mind, as were of laſting Benefit. — And while ſhe was *Young*, gave *her ſelf unto the* LORD, and *to his People by the Will of GOD* *. And was careful to walk in *all the Commandments and Ordinances of the Lord blameleſs*.

The GOD of all Mercy, having furniſh'd her for the *Marriage-State*, was pleas'd in his kind Providence, to bring her into ſuch *Relation* to me ; to be a *great Bleſſing* to *me*, and to *my Houſe*, and to this *Town*.

And how good was ſhe, in every *Relation* ſhe ſuſtained ? — As a *Wife*, moſt faithful, kind and obliging, ſelf-deny-

* In the Year 1705, and the next, ſhe liv'd in *Boſton*, and was admitted into the *South-Church*, then under the Paſtoral Care of thoſe Men of GOD, the Rev. Mr. WILLARD and Mr. PEMBERTON.

ing,

ing, providing every Thing ſuitable & becoming, for Food and Cloathing; and as great a Bleſſing in *ſpiritual* as in outward Regards.

As a *Mother*, not only kindly and tenderly caring for the *Bodies* of her *Children*, but for *their Souls*. Teaching them not only Diligence and Diſcretion in all proper Buſineſs, but by her careful *Inſtruction and Example* to be Vertuous and Religious, to *ſeek firſt the Kingdom of GOD.*— *Well-governing* them, and bringing them up in the Nurture and Admonition of the LORD.

As a *Miſtreſs*, exerciſing her *Authority* with ſuch an uncommon and obliging Goodneſs, Gentleneſs, Mildneſs and Diſcretion, as that the *Love and Reſpect* of all that have ſerved her, are *Witneſſes* for her.

Her *Prudence and Œconomy*, in the Conduct of all her *Houſhold* Affairs, is not eaſily to be expreſs'd. — But this in ſhort, --- That herein ſhe was a *worthy Pattern* to all Wives, who would *do Good to their Huſbands, and not Evil, all the Days of their Life.* — The *Heart of her Huſband might ſafely Truſt in her, ſo that he ſhould have no fear of Spoil.* Tho' always prudently careful, yet without *Anxiety*. Not in a *Buſtle or Hurry*, but managing all her Affairs with an excellent *Calmneſs*, *Steadineſs*, and *Eveneſs* of Spirit. Keeping every Perſon and Thing, as much as poſſible, in their own *Order*, *Place* and *Buſineſs*.

And remembring, That *every Thing is beautiful in it's Seaſon*; --- She was *early* in her Buſineſs, and careful to have the *Proviſion for the Houſe*, and every Thing as much as might be, in it's Seaſon.

She *looked well to the Ways of her Houſhold*, and *never eat the Bread of Idleneſs.* — Always hating Negligence, Careleſsneſs and Sloth.—She was indeed, an *uncommon Example of Diligence*; and conſidering her feeble Conſtitution, and State of Health, herein rather *over-doing.*— (But would ſay, that ſhe found *Buſineſs* and *Action*, more for her *Health*; and had rather *wear out*, than *ruſt out.*) —

— Yet her *Moderation* and government of her Affection to earthly Things, was *known to all* that were converſant with her; yea her great *Mortification*, and *Indifference* to them.

She was ever *friendly*, *obliging* and *compaſſionate*; and *in her Tongue was the Law of Kindneſs*.—A Lover of *Hoſpitality*; and ready to deny her ſelf, to oblige others.—She loved ſtrict *Juſtice*, *Truth* and *Honeſty*, hating all manner of *Fraud* & *Deceit*,—(hating to lie in *Debt*.)—And as great an Enemy to all *Intemperance* and *Senſuality*.

Thoſe *divine Directions and Characters*, were ever remembred, and copied in her *Life*,--Tit. 2. 4, 5.— That *Women be ſober*, *diſcreet*, *chaſte*, *keepers at Home*. — An Example of *Modeſty*,— and as free from *Pride* (I believe) as moſt that live. Tho' ſhe loved Neatneſs and Decency, yet chuſing *modeſt Apparel*, and much more regarding the inward *adorning of the hidden Man of the Heart*, *the Ornament of a meek and quiet Spirit*, which is in *the Sight of GOD of great Price*.

She was truly, the *vertuous Woman whoſe Price was far above Rubies*.— And among the *Daughters who have done vertuouſly*, ſhe was *one that excell'd*.

But her greateſt Excellence & Ornament was, her ſtrict *Piety*, *Sincerity* & *Uprightneſs*: Ever maintaining a *Tenderneſs of Conſcience*;— As one that *ſet the* LORD *always before her*; — and in his *Fear all the Day long*. Frequently diſcovering her *hatred of Sin*, and how careful that her ſelf and others might ſhun it. I believe, few have lived more *inoffenſively*. — Remembring and obſerving to others, that the Word of GOD directs us, to *abſtain from all Appearance of Evil*.

Diligent as ſhe was, ſhe ſuffered not any worldly Cares or Buſineſs to hinder her ſteady Retirement, for the *ſecret Duties of Religion*: In which ſhe had, I doubt not, *Communion with GOD*; and kept up the *Life of Religion*.— Was very careful alſo to *ſanctify the Sabbath*, and concern'd that *holy Time* might not be incroach'd upon by unneceſſary *worldly Buſineſs*.

— She *loved the Word and Houſe of GOD*, and was an Example of ſteady Attendance upon the *publick Worſhip*: And was often there, when ſome others (I believe) under like bodily Indiſpoſitions and Pains, would have been on *their Beds*.

She

She was alſo an Example of *Patience* under Pains and Weakneſſes of Body: — Scarce ever complaining; but bearing with wonderful Silence and Submiſſion. Never ſeeming to be *in Diſtreſs*, but for what was *ſinful*: Taking quietly and calmly any *Loſs* or *Diſappointment* in Providence: — *Rebuking* others for any *Impatience or Fretfulneſs*. And in a Way of *Duty*, *ſubmiſſively waiting upon GOD*. She was watchful *over her Heart* and kept the *Door of her Lips*; and ever diſlik'd to hear an *unſuitable Word* ſpoken.

Tho' ſhe was affable and free in Converſation, and lov'd *religious Diſcourſe*; yet ſometimes ſparing in ſpeaking of *ſpiritual Experiences*, leſt (as ſhe has ſaid to me) her *Words* ſhould expreſs *any Thing* that her *Heart* had not really felt or perceiv'd.

— After all that ſhe had done, what a *low Eſteem* had ſhe, of her ſelf? — Looking upon her ſelf as *utterly unworthy of any Thing from GOD!* having nothing of her own to depend upon; ſenſible ſhe muſt be beholden *to* CHRIST, *and meer Mercy* for all Good that ſhe hoped for: —And was *often* mindful of thoſe Words of the *Apoſtle*, *If a Man think himſelf to be ſomething when he is nothing, he deceiveth himſelf.* And was greatly concerned that it might not be her own Caſe. This, I believe, I may call a *godly Jealouſy* over her ſelf; and was from a Senſe ſhe had of the *weakneſs of human Underſtanding* in the great Things of GOD, and of the *Deceitfulneſs of the Heart*, and the Danger of a *Self-righteous* Spirit; and conſidering the near *Reſemblances of Grace* in Hypocrites; as alſo having a deep Apprehenſion, what a dreadful Thing it would be, to *miſs of the Enjoyment of* CHRIST! She was following after GOD, tho' not expecting to be fed with the Sweets of *Aſſurance*; but endeavouring that ſhe might maintain a *good Hope* that *maketh not aſhamed.*

She could call to Mind, that ſhe had been 'ſometimes 'favour'd, with *refreſhing Views* of the *Excellencies and* 'Glories of CHRIST; and had great Satisfaction in the 'Tho'ts of his *Fulneſs and Sufficiency*, and in committing 'her ſelf to Him:— But found that ſhe could not command ſuch Tho'ts, or have ſuch Views at her Pleaſure; but

but ſometimes *renew'd*: And was much in the Exerciſe of *Self-Examination* and Care for her Soul, leſt ſhe ſhould miſtake the Nature of *ſaving Grace*, or not truely *know her own Heart.*

—But yet could ſay,— That ſhe *prized* CHRIST above all Things, and the *Favour of GOD as better than Life.* And look'd upon *Sin* as the *greateſt Evil*, and deſir'd to be *perfectly deliver'd* from it,— and to be like CHRIST in in *Holineſs*, as the *greateſt Good.* ——

The LORD grant that your *Souls*, and *mine*, may have ſuch *Evidences* for Heaven!

Many *gracious Words* have dropt from her Lips; and now in her *laſt Sickneſs*, to her *Children* and others.— Only a *few*, may be mentioned: —— Adviſing one and another — to *mind the beſt Things*, and not loſe their Hearts in the *Cares of the World* —. To be *greatly concern'd to be prepar'd for their laſt Change, not knowing when it would be* —. And another, *Study your own Heart*; *Study the Holy Scriptures, and the Worth of Souls* ——.

Speaking to another of her Children, ſhe ſaid, I underſtand, you have Comfort as to your ſpiritual State. — *Bring up your Children for GOD*, — *It is a great Charge.* I hope it has *been my Care for you*, to do it *out of Regard to GOD, and for His Honour and Glory* —. I wiſh you may all obtain the *Crown!* — *So live, as that you may come to Heaven at laſt* —, *then all will be well!* --- there will be no more Sorrow, nor Sin. — This has been (ſaid ſhe) *my conſtant Prayer for you*, and *not for my* Children *only*, *but alſo* (of late eſpecially) *for the* Church of CHRIST, *that many may be flocking to him, as Doves to their Windows.*

Speaking to her, of the great need we ſhould have of her Aſſiſtance and Help;--- ſhe ſaid, *Set the* LORD *always before you, and he will guide you.* --- *This will be far better than the deareſt Friend.*

—When one ſaid to her,--- I hope our Loſs will be *your great Gain*; ſhe ſaid, *I have now no reaſon to think but that it will.*—And under her grievous bodily Pains, ſhe had *Comfort in her Soul*, and was willing to die; yea, was

deſirous

deſirous to depart, hoping *to be with* CHRIST.—And when ſpeaking of the *glorious Reſt* ſhe was paſſing to, ſhe ſaid, *It is long in coming*;---concerned, leaſt ſhe *ſhould not have Patience* to bear the Delays, and wait the appointed Time. And juſt as ſhe breath'd her laſt, --- ſaid, --- *Now let my Spirit depart in Peace!*

— But O! what a *rich Treaſure* is now remov'd from us? — I ſeem to have loſt the *better half* of my ſelf! And the *Beauty and Strength and Comfort* of my Houſe! Alas! What a *Cloud* hangs over us?

Pity me, pity me, O ye my Friends, *for the Hand of GOD hath touched me!*——*Pray* for me and mine, That the *gracious Preſence of GOD* may be with us, to teach, ſupport and comfort us; to make us ſpiritual Gainers, by this *great Loſs*:— *Partakers of his Holineſs* ---: That I may be *reſigned* entirely to the *Will of GOD*; who *gave*, and has a right to *take away*; ---That he would ſhew me wherefore he contendeth with me; That *his Grace may be ſufficient for me*, and *abound* towards me; That *Sin* may be more bitter to my Soul: And that my Affections, Deſires and Hopes may be more taken off from earthly Enjoyments, and centre in the *infinite and eternal Good.*

That I may be more diligent in the *Work* which my LORD and Maſter hath given me to do;--- to watch and pray, and labour for *my own* and *your Souls Salvation!*--- That I may be quickned from a deeper Senſe of the *Uncertainty of my Time*, and the great *Weight and Importance* of the Work it ſelf, and the Greatneſs of the *Rewards* which he ſets in view; and that herein I may be ever animated, with a *Love to* CHRIST, and *your Souls*, which he hath *purchaſed with his Blood.*

Pray that, while I am continued, I may *come unto you, in the Fulneſs of the Bleſſing of the Goſpel of* CHRIST: --- That I may be an Example of *Faith*, *Humility*, *Patience*, *Reſignation*, and every good Work: — And that thro' divine Grace, abounding towards me, I may be able to *comfort others*, with *the Comforts wherewith I my ſelf* may be *comforted of GOD.*

And

And pray that *my Children* may all have a rich Share of the Vertues and Graces which adorned their *deceaſed Mother*: That GOD would be ever mindful of *his Covenant* with them; and not forſake them: That they may be *Followers of Her*, as ſhe *was of* CHRIST; who, *being dead, yet ſpeaketh to them*, in the Example of her *Faith* and *Patience*, *Humility*, *Diligence* and *Diſcretion*, *Moderation*, *Modeſty*, *Love* and *Kindneſs*, Concern for the *Honour of GOD*, and her *own Soul*, and the *Good of others*. —— That they may be all *Bleſſings* in the World, and made *meet for the Inheritance of the Saints in Light*.

And pray for *your ſelves*, That you may be enabled to make a *religious Improvement* of this ſorrowful Breach upon us: And may be in earneſt to be *ready for your own Diſſolution*:--- That *eternal Things*, --- the great and *precious Promiſes*, may appear in their Reality and Greatneſs to your Minds; and accordingly influence your *Lives*: And that you may repair to the ſame *Fountain*, where all *Fulneſs dwells*. And peculiarly the *Handmaids* of the LORD, That you may receive Grace to diſcharge the Duties of your *Relations* faithfully; and may be, like the *Deceaſed*, rich Bleſſings in your *Families*, and *educate* your *Children* to be ſo.

— And may we all *give Diligence to make our Calling and Election ſure*; and *add to our Faith Vertue* and every Grace; that *an abundant Entrance may be*, in GOD's Time, *adminiſtred to us, into the everlaſting Kingdom of our Lord and Saviour* JESUS CHRIST; where we ſhall be freed from *all Sin*, and ſhall *mourn* no more; but ſhall, with glorious *Saints* and *Angels*, give unto GOD and the LAMB, *Bleſſing, Glory, Honour and Power for ever and ever*. AMEN.

6 AP 53

F I N I S.